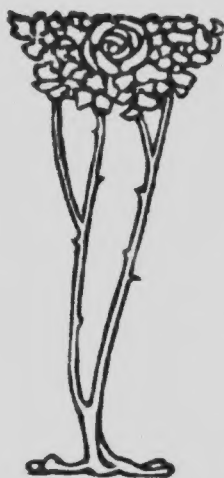


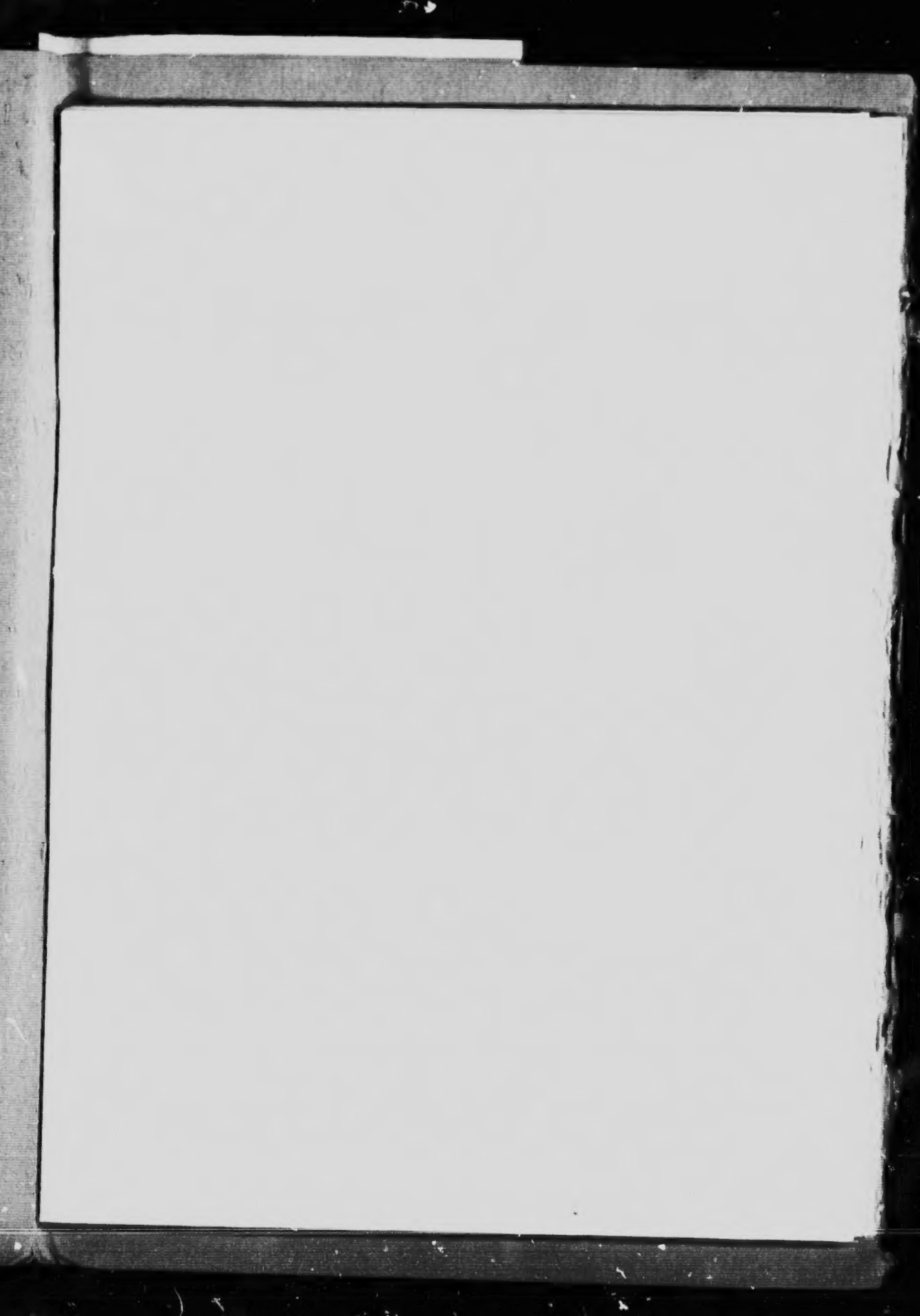
Casey, Henry, 1884

***The Spirit of God
in the Universe***



By
Alexander Inrig

No 21230



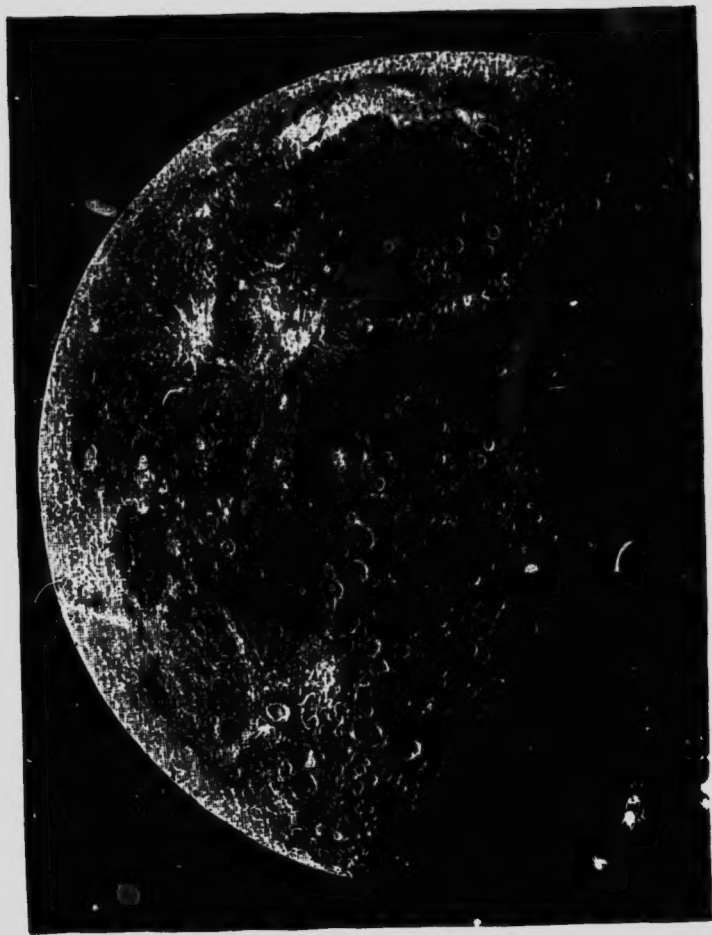
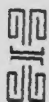


PLATE I.

THE FIRMAMENT OF THE MOON REFLECTING SUNLIGHT
TO THE EARTH.

The Spirit of God in the Universe

BY
ALEXANDER IRVING.



TORONTO
WILLIAM BRIGGS
1909

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The Spirit of God in the Universe

"The heavens declare the glory of God ; and the firmament sheweth his handiwork."

THERE is no book that so clearly gives a place to the Spirit of God in nature as does the Bible. The writers looked out on the same universe as we do, and saw the same stars that we see. Whenever they in any way attempted to explain nature, there was ever clear before their minds the fact that there is a God. They thought of Him as a spirit, an eternal, infinite being, almighty in power, forever operating throughout the universe. They recognized that He was the creator, that by Him all things were made, and without Him was not anything made that was made. He created heaven and earth, the sea and all that in them is. He made the

stars also. The universe in all its vastness was made and operated by Him.

This close relationship of God to the universe some might think would lead to pantheism, but the writers guard against this error by telling us that He was before all things, that He was God from all eternity. Their thought seems to have been that everything in nature depended upon Him for its existence, but He was in no way dependent on anything in the material universe for His existence. If the universe was blotted out He would still be God.

They knew that the heavenly bodies were all in motion, for they tell us that they were to be for signs and for seasons, for days and years. By looking at a few facts, which modern astronomers have clearly established, we will the more easily understand how they conceived the Spirit of God to produce motion in the universe.

This earth is one of the heavenly bodies and belongs to a group of worlds which astronomers call the "Solar System." It is constantly travelling around the sun, and makes a complete revolution on its

axis in every twenty-four hours. It is accompanied by the moon, which keeps constantly revolving around the earth.

The solar system, roughly speaking, may be said to consist of eight large planets, namely, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune, with their moons. There are also many smaller bodies between Mars and Jupiter. All of these bodies are travelling around the sun, it being the centre of our solar system. The planets, however, do not travel in true circular orbits, but in elliptical orbits, the sun occupying one of the foci. The planets are travelling on or near an imaginary plane which astronomers call the "plane of the Ecliptic," and the direction is from west to east.

The motion decreases in velocity as the distance from the sun increases, or, in other words, Mercury, the nearest known planet to the sun, travels faster in its orbit or path around the sun than does Venus; and Venus, the next nearest planet to the sun, travels with greater velocity than the earth, and so on until the most distant planet is reached. Some of the

outer planets, however, turn very quickly on their axes.

Our sun is only one among millions of other suns that inhabit space. Each sun has its own planets revolving around it, and the planets have their moons circulating around them. Every bright star we see is a sun and the centre of another solar system.

Moses gives us one source of energy to explain all the motions that take place in the universe. By his explanation, all motion is produced by the Spirit of God moving on the face of the waters. In order to understand how he conceived the Spirit to operate, it will be necessary for a moment to look at

SPACE.

This is the name which astronomers give to the place where all the stars are. Some of the Bible names are, "the heaven of heavens," "the deep" and "the great deep." Neither science nor revelation gives us any idea of its size. It seems to be beyond the power of the human mind to understand. The Bible

writers, however, had a clear conception of its nature. One writer tells us that God made a firmament in the midst of the waters. Another tells us that "God layeth the beams of His chambers in the waters," and another, that the earth was standing in water and out of water. This liquid conception of space is not confined to Bible writers. Sir Isaac Newton, after he began to lose faith in his theory of gravitation, believed that space was of a liquid nature, from which the worlds derived the necessary sustenance for their very existence. DeCartes believed in a liquid-filled space, and with this conception he wrote his theory of the vortices. Many other astronomers believed in a liquid-filled space.

Modern science teaches us that space is filled with ether. If we accept this teaching, this material is the most abundant and by far the most extended in existence, and ought to be easily discovered; but, strange to say, no scientist up to the present moment has discovered one atom thereof. Theoretical science tells us it fills all space, and asks us to receive this teaching without giving the slightest

proof in its favor. It requires far more faith to believe this than the Bible story. They tell us that it is so rarefied that it eludes all possibility of discovery. Someone has said that if a cubic inch of the air was rarefied to the same extent it would fill the orbit of Neptune, the most distant planet from the sun. Another has said that a cupful of water would make a globe of ether as large as the earth. From these and other statements we have to conclude that space is virtually a vacuity. This leads us into another difficulty. No scientist has shown the possibility of air meeting with a vacuity without instantly rushing into it. If the air met with such a condition in space, it would rush into it and leave the world without an atmosphere; but they tell us gravitation holds the air to the earth. If a scientist takes the glass receiver of an air-pump and pumps part of the air out of it at the top, will the remaining air still be held to the earth at its original pressure? Experiment answers, It will not. Then, if gravitation cannot hold a few inches of air at its original pressure at the surface of the earth, where the attraction thereto

would be greatest, it is not true that it can hold it to this earth at any other altitude.

But let us return to the Bible position that space is filled with water, and that in the midst of this universal element the worlds were all made and are all in motion. Before we can understand how Moses accounted for motion taking place in this universal liquid, it will be necessary to understand

HOW THIS WORLD WAS CONSTRUCTED.

For the moment let us clear our minds of every other world and look at this one only—look at it as we would at some piece of machinery. It was made by God in all its parts. It was made with a heaven and an earth. As for the earth, we know so much about it that it is scarcely necessary to say that it is a round body about eight thousand (8,000) miles in diameter, and that its surface is covered largely with water, the dry land rising above the waters, while the air surrounds the whole world. But the Bible writers clearly conceived that in

connection with this world there was a heaven. "In the beginning God created the heaven and the earth." "Heaven and earth stand up together." They had several names for it, namely, heaven, firmament, vault, sky, etc. They believed that it was made with the earth and that it was resting on the earth. "He hath founded his vault upon the earth." "Heaven and earth stand up together." It has just been said that the term "deep" corresponds to space. Now, in order to understand what the Bible writers conceived heaven, or the firmament, to be made of, we need only to refer to the passage which tells us that "the waters are hid as with a stone, and the face of the deep is frozen." Their conception was that this earth is enveloped in a crystalline sphere of ice into which it is fixed at its poles. This is the explanation of the ice-bound poles. This is where the material heaven and earth meet. From the poles the sphere rises and envelopes the whole world, confining our air, or wind of God, on every side. A material heaven is as much a part of a Bible world as an earth is, and as neces-

sary. This is the firmament which was made in the midst of the waters. This is the firmament which divides the waters of the great deep from this world's seas. This is the sky that is strong. This is the circle that is set upon the face of the deep. This is the heaven and earth that stand up together. This is the vault that God has founded upon this earth. This is the hoary frost of heaven. This is the sky, strong as a molten mirror. This is the face of the deep that is frozen. This is the heaven that is spread out as a tent to dwell in. This is the terrible crystal or ice. It might be asked, Is there any scientific proof of the existence of a firmament or sky? Let me say that the conditions necessary for its formation are always there. The higher the ascension in the air, the colder it gets. This is true in all latitudes and at all seasons. Another proof is that it is impossible for air to meet with an empty space without rushing into it. Venus has given the astronomers proof that a world has a firmament. J. Brett saw it when it was in transit appear as if it was enveloped in a glass case. Dr. Copeland also observed the

planet bounded by a circular arc of light, and concluded that Venus has an atmosphere like this earth. We must remember that it is impossible for air to remain in spherical form unless it is confined, and that it will not reflect light. Dr. Copeland's observation clearly proved that Venus has a firmament confining its air and reflecting the light. Another scientific proof of the existence of a firmament is that the ice-bound poles are and always have been in existence. Another proof is that we see something beyond the clouds.

Now, to begin at the outside of a Bible world, we have first a crystalline sphere of ice enveloping the whole earth. Then the air confined underneath the firmament. Then the earth firmly fixed in its firmament at its poles, while on its surface are its seas, and inside it "is turned up as with fire," and the whole structure of heaven, air and earth submerged in the waters of the great deep. Our seas are but a divided part of the universal element, and are connected with it at the "fountains of the great deep," or the "shaft" where the waters swing to and

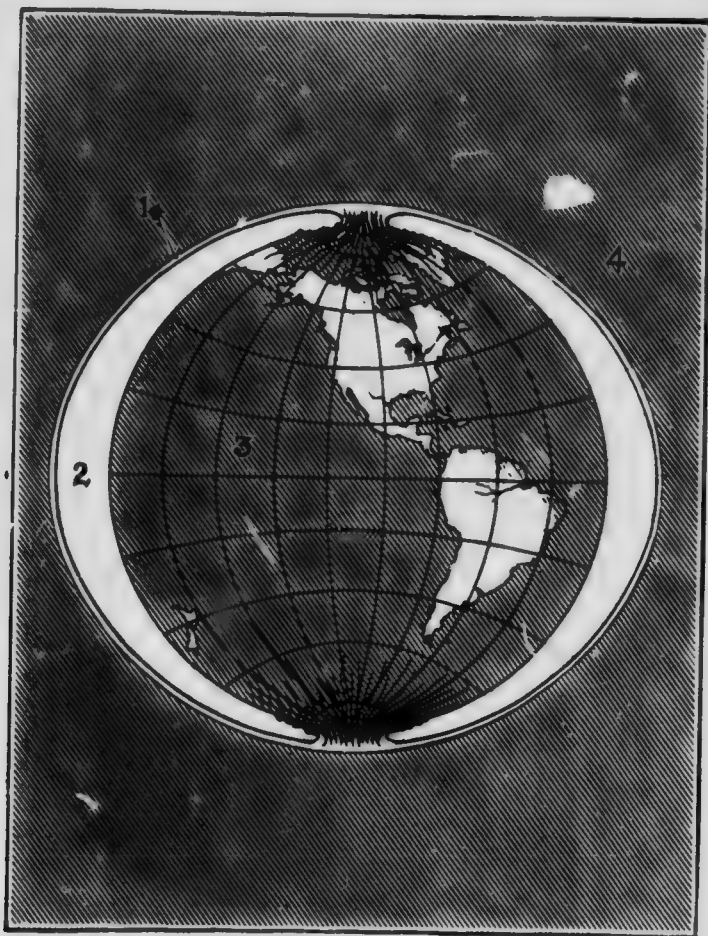


PLATE II.

HOW A BIBLE WORLD IS CONSTRUCTED.

No. 1.—Represents the firmament, a crystalline sphere of ice enveloping the whole world, and in which the earth is fixed at its poles.

No. 2.—The air, which is confined within the firmament upon the earth.

No. 3.—The seas, which are a divided part of the great deep, and connected with it at the north pole, where the fountains of the great deep are situated.

No. 4.—The waters of the great deep which fills all interstellar space.

fro. To put it in modern language, the seas on the surface of this earth are connected with the water that fills all space at the North Pole. This is the machine, the Spirit of God, the Power.

Now, let us look at it in operation. Let us notice the work the Bible writers conceived

THE AIR

had to perform. They had several names for it—the wind of God, the breath of life, the breath of the spirit of life. It is compressed back against the firmament or heaven around the whole world, and stands at the pressure in which it is possible for physical life to exist.

Imagine yourself standing on the seashore when the tide is out. When the tide turns, the surface of the whole ocean begins to rise, pressing the air backward against the firmament. As the air contracts the ocean continues to rise for six hours, twelve and one-half minutes. The waters of the great deep are pressing in at the open shaft at the North Pole, filling up our seas and making high tide on every

shore. At the end of that period of time, the new and fast forming air, escaping rapidly from the new incoming water as it passes over the heated surface of this earth, and by the action of light on its surface, has now gained a higher pressure than the rising ocean, and, pressing upon its surface, sends the water back to the great deep for six hours, twelve and one-half minutes, making ebb tide on every shore. The tides of the ocean are the strokes of energy that this world is giving to the universe. The tides of the ocean are but a displacement of water by air and air by water.

There are two periods in a lunar month when the tides on the earth are very sensibly affected, namely, when it is new moon and when it is full moon. At those periods the tides rise higher and fall lower than they do at other seasons. They are called spring tides.

When the moon at these seasons forces the waters of its seas back to the great deep the earth receives more of its influence, and the tides rise higher and fall lower. When the earth forces the waters of its seas back to the great deep the

moon receives more of this earth's influence, and no doubt spring tides take place in the moon. This extra work performed by the earth and the moon is necessary at these two points of the moon's orbit.

The physical conception the Bible writers had of air was that it was the source of motion in this world. The tides of the ocean are but the pulsating throbbing of the

LIFE OF THE SPIRIT OF GOD

as He moves on the face of the waters of this world. The seas are but the liquid lungs of this world, which become inflated with water, and from which the whole world derives a fresh supply of air every twelve hours and twenty-five minutes. The atmosphere is being constantly renewed and formed from the waters on the surface of the earth. The air as naturally ascends from the waters on this earth's surface as steam from boiling water. There is not a wave that breaks on sea or shore from which air is not liberated.

This world, like a heart, is forever

beating with the universal Being that pervades all space. It is a living creature, that has not ceased since the creation to proclaim Holy, Holy, Holy, Lord God Almighty, which is, and which was, and which is to come. To Him who sitteth on the throne, who is worthy to receive glory and honor and power, for "Thou didst create all things, and because of Thy will they were and are created."

In some places the tides are very irregular in their rise and fall. These depend entirely upon the condition of the air. If the air is contracting, the waters rise; if expanding, the waters fall. Land interference also accounts for the difference in time between one port and another. Water everywhere, whether in river, lake or sea, is obedient to atmospheric pressure. In the description Moses has given of this world, placing the parts together in our own minds, we have simply the description of an air-cell. With these cells God has built the universe. Many other forms of life are built on the same plan.

After Moses has described how this world was made, he tells us that it "was

thus that the heavens and the earth were finished, and all the host of them"—every world in all creation

MADE ON THE SAME PLAN.

Every world in all creation run by the same Power, the Spirit of God moving on the face of their waters, and every world as fit for habitation as this one is. Each world manufacturing air sufficient to take away nearly all its weight, so that it moves with little resistance in its orbit. With the conception Moses has given us, that worlds are all made on the same plan and all built in the same universal fluid, let us see

HOW THE PLANETS TRAVEL AROUND THE SUN

and how they turn on their axes. As the sun forces the waters of its seas back to the great deep (for be it remembered that it is made on the same plan as this earth, only larger) the planets in their respective orbits are all taking in the waters of the great deep. At the end of six

hours, twelve and one-half minutes the planets send it back to circulate around the sun, and to produce high tide on the shores of yonder, falsely supposed, burning world. Thus, from centre and circumference, the motion is forever kept up, keeping the great deep circulating around the sun, turning it like a top on its own axis, while within the ever circulating waters the planets move in their respective orbits. The waters of the great deep form an elliptical vortex around the sun, elongated in the direction in which the great deep is travelling. It is thus that the planets are carried around the sun in elliptical orbits, and decreasing in velocity as the distance from the sun increases. As the planets force the waters of their seas back to the great deep,

THEIR MOONS

are taking in part of the influence, making high tide in the moons. (Being smaller, they can only take in part.) At the end of six hours, twelve and one-half minutes the moons send it back to circulate around the planets, thus turning the

planets on their axes as they travel around the sun. The moons turn the planets on their axes. The planets turn the sun on its axis.

The heavenly bodies always have a sufficient number of attendant bodies to turn them on their axes as rapidly as the safety of the body demands.

What is true of the solar system is true of the

UNIVERSE.

It is pulsating and throbbing with the life of the Spirit of God. The universe is one animated whole, and the worlds are the tiny air-cells like hearts forever beating with the life of the Spirit of God, moving on the face of their waters. Physically speaking, every world is an hydraulic pump forever pumping the waters of the great deep in and out, and the air contained in the worlds is the physical source of all motion as it expands and contracts on the face of their seas, producing ebb and flood tides in every world. Every world is a compressed air-chamber. "He layeth the beams of his chambers in the waters."

They are God's dynamic machines through which the one universal Spirit operates. Every world is an electric cell charged with the life of the Spirit of God, producing all the motions that take place throughout the universe, as He moves on the face of the waters of the host of heaven.

HOW LIGHT TAKES PLACE.

Moses tells us that light in nature was produced by the Spirit of God moving upon the face of the waters. And the Spirit of God moved upon the face of the waters, and He said, "Let there be light, and there was light." Of light we read that God commanded it to shine out of the darkness. Light in nature is the phosphorescence of the waters of the great deep.

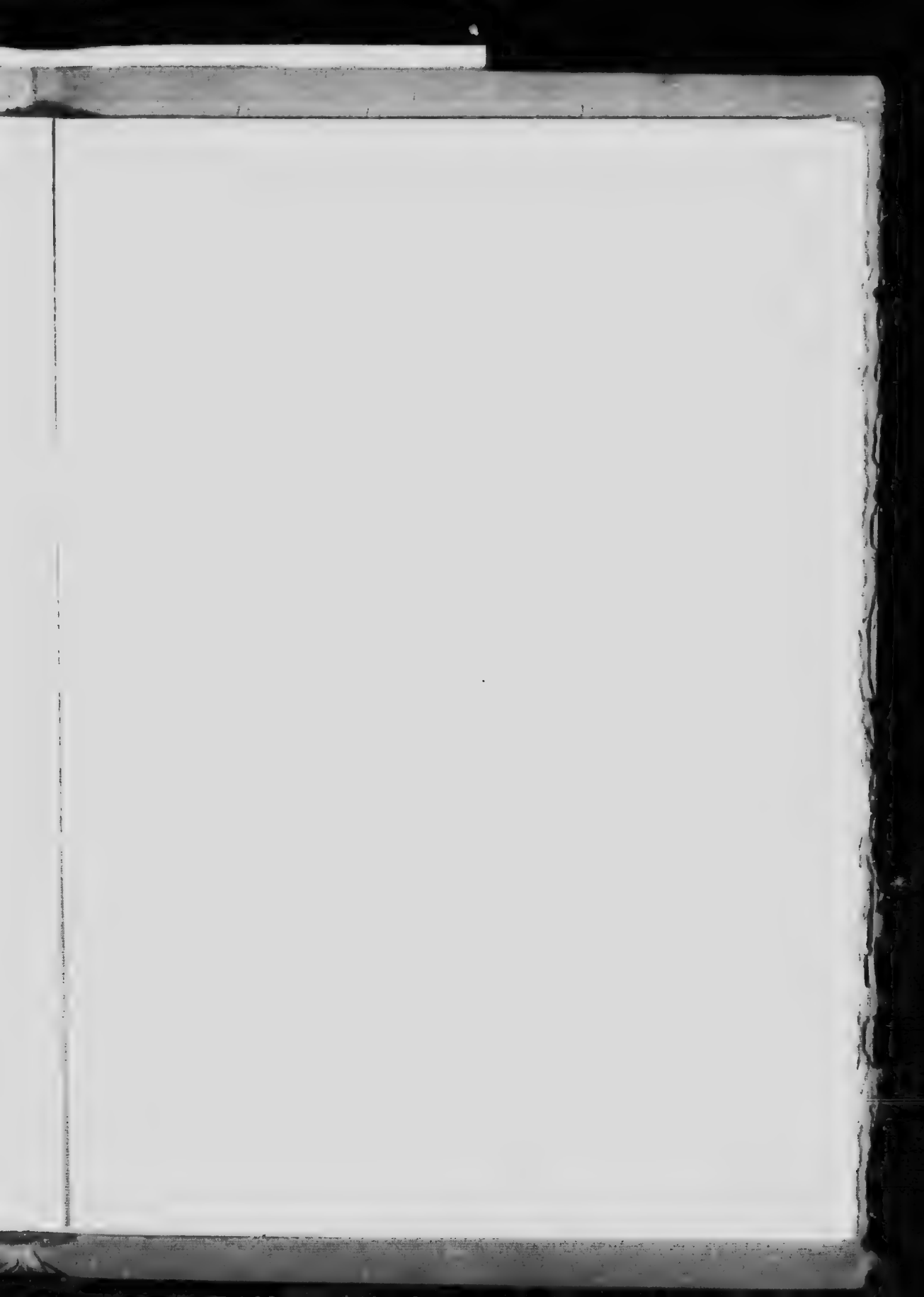
The planets are all circulating around the sun, and this is one of the chief reasons why they thus circulate. It is to make yonder sun to shine. They are working in harmony with it, making the waters of the great deep to circulate around the sun, ever increasing in veloc-

ity until they near the sun, when they break out into one continuous ring of phosphorescent light with the sun in the centre thereof. This is the corona of the astronomers. This is how God has made one star to differ from another in glory. This is how the Spirit of God has produced light around the sun in the solar system, by His "moving on the face of the waters" of the worlds therein.

As the astronomer views the corona or ring of light that surrounds the sun, he often sees dark spots of different sizes and shapes. Sometimes they appear to travel around the sun with little alteration in appearance. At other times they disappear and light takes their place. The spots are only dark parts of the waters of the great deep that have not been raised to a phosphorescent state. He also sees great prominences which appear to leap from the surface of the sun for thousands of miles into space, then lose their brightness and disappear only to have others leap into view.

This is the breaking out of the great deep into a phosphorescent state, very irregularly at the outside of the great

phosphorescent ring around the sun. Inside of this ring of light is the firmament of the sun, which acts as a great reflector to the light, making the light to penetrate the dark waters back to the planets and moons it illuminates, where it is photographed and revealed in all its beauty. The waters of the great deep are the dark chamber of God's own camera obscura, and this earth's firmament is the translucent plate on which is photographed the light of the sun and stars. The firmament of this world is the great object lens of God's own telescope, catching the images and light of the stars beyond, refracting the light to the earth below, where it takes place on the retina of the eye of every living creature turned thereto. It would be as scientific to turn a telescope without its object lens and expect a clear image of any object, as to think that this world could have clear images of the stars without its object lens, the firmament. The stars we see are only images of the distant bodies. God said, "Let there be lights in the firmament of heaven to give light upon the earth."



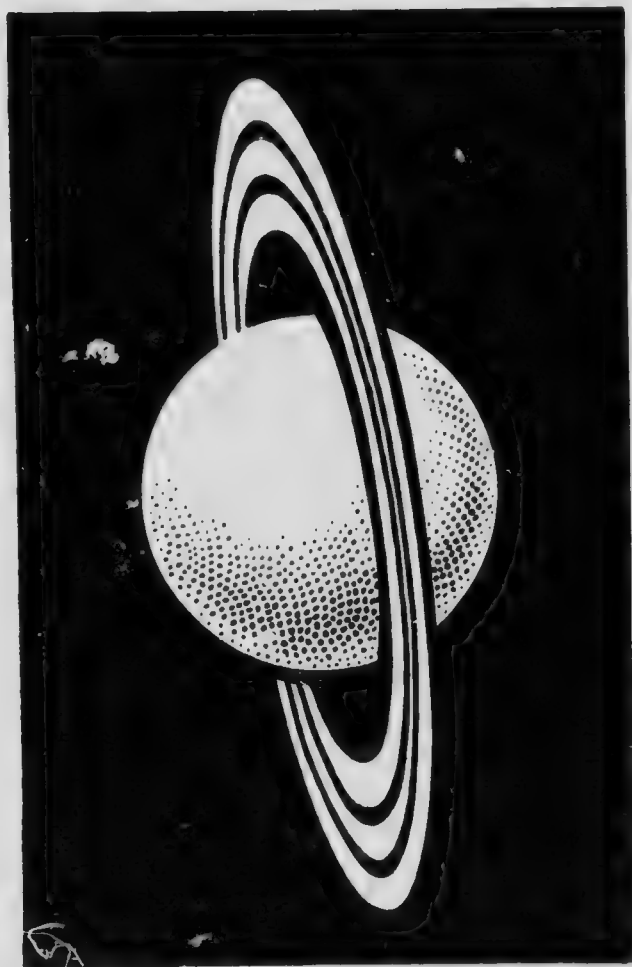


PLATE III.

SATURN WITH ITS PHOSPHORESCENT RINGS OF LIGHT, REPRESENTING HOW
LIGHT IS PRODUCED AROUND EVERY STAR THAT SHINES AS A SUN.

Perhaps some may think this an insufficient means of light. If so, watch a tiny fish as it darts through the sea at night (the darker the night the better). Then mathematically find the difference in size, motion and light-giving power of the tiny fish and that of a star. No doubt the conclusion you will arrive at will be, "Behold there is light." Everyone who is familiar with the ocean knows that phosphorescent light will shine through water.

There is no object seen in the astronomer's telescope that reveals more clearly this explanation of light than does the planet Saturn. In some parts of its orbit it is seen to be surrounded by a ring or rings of light. It is now known to be attended by ten moons, which turn the planet very rapidly on its own axis. As the moons work in harmony with the planet they create a vortex in the great deep around the planet, ever increasing in velocity. As it nears the centre it breaks out into one continuous ring or rings of light around Saturn, making the planet to be a sun to the moons that are around it, a small solar system within itself.

Though Jupiter is nearer the earth than

Saturn, the ring of light that surrounds it can never be so clearly seen, because it travels around the sun in such a manner that the astronomer can only see the ring edgewise. It is known to have seven moons, which turn the planet very rapidly on its axis and produce the belts or rings of light that surround the planet, thus making Jupiter a sun to the moons that accompany it. The same is true of Uranus and Neptune. They also are suns.

In our sky the apparent size of the sun is only a few inches in diameter. If it diminishes at the same rate as the light proceeds outward in space, long before it reaches Jupiter it would be too small and too dim to light up that body or any of the more distant planets. Therefore, Jupiter, Saturn, Uranus and Neptune are suns. Thus we see that the Creator has not only supplied the solar system with one sun, but in it there are at least five suns, all shining by reason of the one universal Spirit moving on the face of the waters of the worlds therein. Whenever the distance or darkness becomes too great for the light to penetrate,

God supplies the remedy by making another sun to shine in the great deep. Imagine this power (the Spirit of God) applied to the millions of stars that inhabit space, as He moves on the face of the waters of every world therein. The smaller bodies circulate around the larger, producing phosphorescent rings of light around every star that shines as a sun. This is the explanation of the "Milky Way" and of all the nebulæ seen in the astronomer's telescope.

And the Spirit of God moved upon the face of the waters, and He said, "Let there be light, and there was light."

HEAT.

This is one of the conditions that was to remain while the earth existed. Every creature has its own heat. Every world has its own heat. But do we get our heat from the sun? The heat which we call sun heat is produced by the direct rays of light coming to a focus in the air, producing therein a chemical change which we call "heat." This can be illus-

trated from any light by the use of a lens. By this means fire can be produced. The firmament is the lens, the earth the focal point where the heat takes place. What we call the heat of the sun takes place on the surface of the earth, the warmer currents of air always taking place under the direct rays of light—hence the seasons. There is no waste of heat occurring in nature, as the sun does not throw off heat into space. It only becomes heat when and where the light comes to a focus in the air. Happily for us the air is always renewed from the oceans, and has a composition fit for life to exist on this earth. One can easily imagine an atmosphere of a different chemical nature, wherein the rays of light would instantly produce an explosion. That there is an abundance of air in the water of this earth to renew its atmosphere no one can doubt, for every fish that lives therein breathes the air from the waters as easily as we do from the atmosphere. The whole process of evaporation and condensation in nature is only a manufacturing of air. A world is a machine specially constructed for this purpose. “He causeth the vapors

to ascend from the ends of the earth. He maketh lightning for the rain, and He bringeth forth the wind out of His treasures." No sooner has it escaped from the waters than the upward pressure of the oceans makes it to circulate in the form of the winds. The trade and other winds, like great rivers, are constantly carrying a warm, fresh supply of air to all lands. The heat of the world is the temperature of its atmosphere and is as natural to this world as the heat is to our bodies.

That a chemist should discover other gases therein than those he extracts from water is not any more strange than is the fact that the air we exhale is different from that we inhale. There is a constant change taking place in the air. Everything on earth is changing its nature. Heat, like motion, is produced by the Spirit of God moving on the face of the waters of this world.

THE FLOOD.

When we understand that the Bible writers conceived space, or the great deep,

to be filled with water, and this world set in the midst thereof, the Mosaic account of the flood becomes easily understood—this world in the midst of a universal liquid, with nothing but its firmament or strong sky keeping it back. He tells us that the fountains of the great deep were broken up. The place or places where the waters of the great deep meet with our seas at the North Pole were broken, or greatly enlarged. The windows of heaven were opened. The water from space, or the great deep, rushed in, compressing the air backward against the firmament, while the air rapidly condensed into rain, giving place to the rising waters. At the end of forty days, the flood was upon the earth and continued to rise until every mountain under heaven was covered. Moses is very plain in telling us how the flood decreased. "The fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained." The fountains of the great deep were reduced to their natural size, and from the surface of this universal ocean the air was rapidly escaping, pressing upon its surface, sending the

waters back to the great deep. There was a continual ebb tide for one hundred and fifty days. The waters returned from off the earth continually, carrying on their surface many of the large dead animals and other things belonging to a tropical climate, until they were buried in the ice at the north. Some tell us that the flood was not universal. Any other than an universal flood was a scientific impossibility. It would be as natural to think that water would rest on your dining-room table without running to the floor as to expect the waters of the Indian Ocean to be raised and remain heaped up over the southern continent of Asia without instantly rushing back to their original level. While it remains true that water will ever find the lowest place, a partial flood of any duration of time will ever remain a scientific impossibility. The Mosaic account is the only true account of the phenomena of which geologists have found so abundant evidence.

THE END.

Will the present condition of things continue? Will this world stand forever? There is nothing more clearly revealed than that this world will come to an end. This fact was implied in the first promise given after the flood, "While the earth remaineth," showing clearly that it would not always so remain. "Heaven and earth will pass away." This time the destruction will not be by water, but by fire, "at the revelation of the Lord Jesus from heaven with the angels of His power"—"the heavens, being on fire, shall be dissolved"—"the elements shall melt with fervent heat"—"the heavens shall pass away with a great noise." When this great catastrophe will take place no one knows. This world may stand for thousands of years, or it may pass away within the next hour, for no man knoweth what an hour will bring forth. No man knoweth the day or the hour. What of eternity? "Behold, I make all things new." Nevertheless, we look for "a new heaven and a new earth, wherein dwelleth righteous-

ness." The same word that tells us this world will be destroyed by fire tells us also that He will make all things new—a new world that will pulsate and throb with the same Spirit of God that now moves on the face of the waters of this world and commands light to shine out of darkness.